MINUTES

ALABAMA BAPTIST HISTORICAL SOCIETY

OF THE

FIRST AND SECOND SESSIONS

185 - 1857

OF THE

EAST ALABAMA BAPTIST CONVENTION,

HELD WITH

GOOD HOPE CHURCH,

TALLADEGA,

Nov. 28th and 29th, 1856;

AND WITH

FRIENDSHIP CHURCH,

BENTON,

MAY 29th, 30th and 31st, 1857.

J. J. BULLINGTON, Secretary.

TUSKEGEE, ALA.:
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1857.

ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES.

TALLADEGA, NOV. 28TH, 1856—11 O'CLOCK, A. M.

A FEW MEMBERS of Baptist Churches met in the Baptist Church in this place, to take into consideration the propriety of organizing a general Association in East Alabama.

Brethren J. L. M. CURRY was chosen President, and J. J. BULLINGTON, Secretary *pro tem.*

Prayer was offered by Elder A. G. M'CRAW. The objects of the meeting were explained by Elder J. A. COLLINS, followed by Elder J. J. D. RENFROE.

On motion, a committee was appointed by the chair to take into consideration the propriety and necessity of the contemplated organization, and report to the afternoon session of this body.

Adjourned to 2 o'clock, P. M.

Met pursuant to adjourment:

Read, received, and adopted the report of the committee on the propriety and necessity of the contemplated organization. (See Appendix A.)

On motion, the three following committees were appointed by the chair, to report to this body as soon as practicable:

On Declaration of Principles—Elders J. A. Collins, McCain, J. W. Bishop.

To Report a Constitution—Elder Renfroe, and brethren Turner and Stone.

To write an Address to the Baptists in East Alabama—Elder Bullington, and brethren Collins, McAfee, Henderson, and Curry.

Adjourned to meet to-morrow, 9 o'clock, A. M.

NOVEMBER 29TH.

Met pursuant to adjournment.

Prayer by Elder McCAIN.

Called for the Report of the Committee on the Constitution, which was received, amended, and adopted. (Appendix B.)

Called for the Report of the Committee on Declaration of Principles; which was received and adopted. (Appendix C.)

On motion, further time was granted the committee appointed to write an address; and brother Latham was added to said committee. (For address, see Appendix D.)

On motion, Elders Collins, M'Cain, Renfroe, and brother McAfee were appointed by the chair, a committee to nominate suitable persons for President, Vice Presidents, and Secretary, Treasurer, and Board of Managers for the organization; and report at their earliest convenience.

The nominating committee suggested

W. W. Mason, President; S. C. Whatley, Wm. McCain, Vice Presidents; J. J. Bullington, Secretary; C. R. Cross, Treasurer.

Board of Managers.—W. W. Mattison, J F. Henderson, Simon Morris, W. C. Minatt, A. A. Sterrett, James Crook, Thos. Garrett, Matthew Turner, Baldwin Fluker.

On motion, the brethren suggested by the Nominating Committee were elected by acclamation.

On motion, Elder McCain was chosen to preach the Missionary Sermon at the commencement of our next session; Elder Appleton, alternate; and Elder Carmichael to preach the Bible Sermon on Sabbath, 11 o'clock, A. M.; Elder James Russell his alternate.

On motion, adjourned to meet in Jacksonville, on Friday before the 5th Sabbath in May, 1857.

Prayer by Elder J. J. D. Renfroe.

Oxford, May 29th, 1857—11 o'clock, A. M.

The "Baptist Union of East Alabama" met in this place pursuant to a call by the President, W. W. Mason, instead of Jacksonville, for satisfactory reasons. A portion of scripture was read, and appropriate remarks and prayer made by the President.

Elders McCain and Appleton not being present, the brethren spent an hour in prayer.

The Union was then declared in session by the President, and ready for the transaction of business.

On motion, adjourned to meet in the Male Academy in this place, at 2 o'clock.

Met pursuant to adjournment.

On motion, Elders J. J. D. RENFROE, COLLINS, and brethren LINDSEY, J. W. JETER and J. U. WHITESIDE were appointed a committee to report a *programme* of business for the action of the present session of this body.

On motion, the chair appointed the Deacons of Friendship Church—Hines, Piles and Whatley—to arrange preaching during this session.

The Report of the Committee to arrange a programme of business was read and adopted, viz:

I. Read and adopted the Minutes of the first session of this body.

II. Read the Constitution—the chair calling on the body to ratify or amend each article.

On motion, the first Article was amended, changing the name of this organization, to BAPTIST CONVENTION OF EAST ALABAMA, instead of "Baptist Union of East Alabama."

On motion, a committee was appointed by the chair to amend Article 13th of the Constitution.

The Constitution was then adopted unanimously.

III. Gave an opportunity to all who wished to become members of this Convention, to come forward and sign the Constitution.

IV. Appointed a committee to report on the contemplated objects of action of this Convention

On motion, the regular order of business was suspended, and it was unanimously agreed that the chair appoint all committees.

On motion, adjourned to meet to-morrow, 8 o'clock, A. M.

Prayer by brother BEVERLY.

SATURDAY MORNING, 30TH.

The Convention met pursuant to adjournment.

Prayer by Elder WALDROP.

V. Adopted the Report of the Committee on the 13th Article of the Constitution. (See Appendix E.)

VI. Adopted unanimously the Report of the Committee on the contemplated objects of action of this Convention. (Appendix F.)

On motion, the Convention took recess to read the Constitution and to invite all who would, according to the 13th Ar-

ticle, as amended, become members. The following names were obtained:

Annual Members.—J. W. Jeter, W. M. Lindsey, A. J. Waldrop, Benj. Mattison, J. M. Putnam, J. C. Beverly, E. R. Davis, Louis Piles, N. A. Watson, J. H. Franklin, P. D. Montgomery, J. H. Weatherly, M. Garrett, James D. Beed, G. D. Johnson, T. P. Gwinn, W. C. Witt. Jordan Williams, Josiah Hawkins, S. C. Williams, Oliver Elston, Wm. Harrison, Wm. Bean, T. G. Mattison, G. F. Mattison.

Life Members.—W. W. Mason, G. C. Whatley, S. G. Jenkins, E. Wood, John U. Whiteside, J. J. D. Renfroe, Wm. Johnston, Thos. Garrett, John Borders, W. C. Mynatt, E. T. Smith, J. A. Collins, C. R. Cross, J. L. M. Curry, J. J. Bullington.

VII. Appointed delegates to the following Associations, to solicit their co-operation in the contemplated objects of action of this Convention.

Cherokee—Elders Renfroe, Collins and Montgomery: embracing the 3d Sabbath in August, 1857.

Canaan—Elder Montgomery, and brother Franklin: 1st Sabbath in October.

Tuscaloosa.—Collins, Watson, Montgomery: 3d Sabbath in September.

Shelby—Collins, Bullington: 2nd Sabbath in October.

Unity.—Collins, Curry: 4th Sabbath in October.

Tallasahatchee.—Jenkins, Collins, Mynatt, Garrett: 1st Sabbath in October.

Ten Islands.—Garrett, Jenkins, Williams: 4th Sabbath in September.

Arbacoochee.—Garrett, Jenkins, Collins: 3d Sabbath in October.

Carey.—Garrett, Putman, Beverly.

Coosa River.—Smith, Renfroe, Beverly, Waldrop: 2nd Sabbath in September.

Central.—Collins, Cross, Curry, Bullington, : 1st Sabbath in October.

Liberty.—A. T. Holmes, Collins: Sabbath in September.

Tuskegee.—Collins, Renfroe, Curry, Smith: 3rd Sabbath in September.

Salem.—H. E. Taliaferro.

Eufaula.—Taliaferro, Mason.

Baptist State Convention.—Collins, Renfroe, Whatley, Waldrop, Curry, Jenkins, Beverly, Montgomery, Bullington.

Baptist Convention of Cherokee, Ga.—Mason, Jenkins, Collins, Beverly.

On motion, the Chair appointed a Committee to write a Corresponding Letter to the above organizations, and order-

ed the Clerk to have it printed with the minutes. (See Appendix G.)

IX. Elected Elder W. C. MYNATT, E. T. SMITH his alternate; to preach the introductory sermon at the next annual session of this Convention. Elder J. J. D. Renfroe and S. G. Jenkins his alternate, to preach the Bible sermon on Saturday night of the next annual session. Elder J. A. Collins and A. J. Waldrop his alternate, to preach Missionary Sermon on Sabbath at 11 o'clock, A. M.

On motion, brethren Curry, Smith, Jenkins and Waldrop, were appointed a committee to write Rules of Decorum for this Convention, to report to the adjourned session in November, 1857.

The Board of Managers appointed at the first session of this body, not all being present, and this Convention not knowing whether those that are absent will serve or not;

On motion, the Convention elected J. L. M. Curry, W. C. Mynatt, Thos. Garrett, J. A. Collins, W. M. Lindsey, A. J. Waldrop, G. C. Whatley, Wm. Johnston and J. W. Whiteside, our present annual Board of Managers.

On motion, the Board of Managers were empowered by the Convention to transact all unfinished business of this body during its recess.

On motion, it was agreed that Friday before the 4th Sabbath in May be the time of holding the annual sessions of this Convention; and that our next annual session be holden in Jacksonville, Benton County.

On motion, Elder J. J. D. Renfroe was requested to preach a Missionary sermon on to-morrow, 11 o'clock, A. M.; and it was ordered that a collection be taken up immediately thereafter, and that the funds received be equally divided between the missions on each side of the Coosa River, which were suggested by the report of the committee on the contemplated objects of action of this Convention.

On motion,

Resolved, That the Secretary be instructed to have five hundred copies of the minutes of the first, and the adjourned session of this Convention printed at the office of the S. W. Baptist, Tuskegee, Ala. And that he draw on the Treasurer for funds to defray the expenses of the same, and distribute them among the members of this Convention.

Resolved, That the thanks of this Convention be tendered to the brethren and friends in Oxford and vicinity for their hospitality to us during our stay with them, and also to our Methodist brethren for the use of their house of worship.

On motion, adjourned to meet with the Mt. Zion Church, Syllacogga, on Friday before the first Sabbath in Nov., 1857.

Elder H. E. Taliaferro is appointed to preach a Missionary sermon on Sabbath at 11 o'clock, A. M.; and brother J. L. M. Curry to deliver an address on the importance of the circulation of the Bible, on Saturday night of our adjourned session.

After singing and prayer, the parting hand was given, and the Convention adjourned,

W. W. MASON, President.

J. J. BULLINGTON, Secretary.

LORD'S DAY, MAY 31st, 1857.

Religious services were conducted during the day by brethren E. T. Smith, J. J. D. Renfroe and J. J. Bullington.

After the Missionary sermon at 11 o'clock by Elder Renfroe, a collection was taken, amounting to over seventy dollars cash, for the missions on each side of the Coosa River.

APPENDIX.

[Appendix A.]

The Committee to whom was referred the propriety of organizing a General Association, have had the same under consideration, and the limited time allowed them forbids an elaborate exposition of the reasons which impel them to a favorable conclusion. Suffice it to say, that existing institutions fail to combine a vast amount of influence, piety, zeal, ability and property, that ought to be consecrated to the LORD. Another organization, not hostile or antagonistic to existing religious organizations, but having the same benevolent purposes in view, is demanded to supply a felt want. A large and populous territory is unoccupied. Potent inducements are held out to go elsewhere, and cogent reasons exist against confederation with sister bodies in other States. We need more of a home society.

This organization will concentrate scattered influence and divided effort.

The obligations to aid in all the enterprises for the amelioration of the world and for the salvation of the perishing, rest upon us with fearful weight. How can those obligations best be discharged? By such an effort as now made. We therefore recommend that immediate steps be taken to declare in a more formal manner the object we have in view, and to adopt a constitution for our own future government.

[Appendix B.]

DECLARATION OF PRINCIPLES OF THE BAPTIST CONVENTION OF EAST ALABAMA.

Religious organizations, to secure concert and co-operation of individual christians, lose none of their obligations, avoid none of their responsibilities, are absolved from none of the requisitions of Scripture, that rest upon each separate isolated member of the body of Christ.

The mission of the Church is to seek the salvation of the race—of all men—Paul rejoiced that to him was this grace given that he might "preach

among the gentiles the unsearchable riches of Christ. To his people, Christ committed the special work of preaching the Gospel. The vital spirit of Christianity which active, self-denying, diffusive love, limits not the commission to particular latitudes nor confined it to the age immediately succeeding the new dispensation. To fulfil the trust, preachers must go beyond the control and supervision of local churches.

The right to go—to obey the impression of duty, was decided in Peter's case at the council of Jerusalem. Paul and Peter preached eternal life through Jesus Christ outside of Jewry. For their support, money was raised more than once and forwarded to the laborers. The obligation to supply charges and necessities was not supposed to be confined to the stationed preacher—money *was* collected and doubtless in obtaining it there was concert of action. The principle of co-operation was recognized by the Apostles and Primitive Christians or Churches. To give direction, secure efficiency, obtain co-operation, is the purpose and object of benevolent religious organizations.

A portion of the Baptists of Alabama assembled at Talladega, alive to our obligations to our ascended Lord and Master, to aid in the various schemes and agencies of multiplying and circulating the Bible and other good books, of diffusing light and truth, of sending the glad tidings of redemption to every creature; consulting the providences, promises, and prophecies of God; and deeply impressed with the fact that existing institutions, although widely useful and wisely conducted, do not reach and fail to combine a large amount of piety, means and resources of good, do set forth this Declaration of Principles:

I. God as revealed in the divinely inspired Scriptures is the infinite, supreme, eternal Governor of the universe, perfect in wisdom, inflexible in justice and truth, irresistible in power, immutably holy and good; delighting in mercy; meriting all confidence, obedience and love.

II. Jesus Christ, the only begotten Son of the Father, is in the covenant of redemption, the heir of all things, and to Him has been given the heathen for an inheritance and the uttermost parts of the earth for a possession All power in heaven and on earth was given to Him. He is the Head over all things to the Church. All enemies are to be put under His feet, and the kingdoms of this world are to become the kingdoms of our Lord and his anointed.

III. By the appointment of the Father, Jesus Christ took upon Him our nature, yet without sin: honored the Holy Law by his personal obedience, and by his death made a full atonement for our sins; after his death he rose again for our justification, up on high sat down on the right hand of the majesty, and ever liveth to make intercession for us. As he went up, so will he return, and those who wait for his glorious appearing shall be like him; shall see him as he is, and shall appear with him in glory, while to those who denied and rejected him, he shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God—obey not his Gospel, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.

IV. To reveal and render efficient these truths to man, in the enlightenment of his mind, the quickening of his conscience, the conversion and regeneration of his soul; to give repentance and remission of sins; as a witness, a teacher, a sealer, a sanctifier, a comforter, the Holy Spirit has descended and takes the things which are his and shows them unto us.

V. As a means of grace, and to proclaim the glad tidings of salvation as the special instrumentality appointed for converting men, God commissioned men to go into the world and preach the Gospel to every creature. They, who preach the Gospel, the Lord has ordained, shall live of the Gospel. An adequate pecuniary compensation is not a duty of charity, but it

is *right* that every person pay something to the support of the minister. The Gospel under the influence of the Holy Spirit is the power of God unto salvation to every one that believeth, and a savor of death unto death to every one that rejects it.

VI. Those who repent and believe, and those only, are to be baptized into the name of the Father, Son and Holy Spirit, and associate by covenant in the faith and fellowship of the Gospel, and constituted a visible *Church of Christ*. Each church is a separate, complete, distinct, independent body; accountable only to Christ, and can do any thing which any number of churches can do. The independence of the churches is the surest preservative of doctrinal purity and religious liberty.

VII. The Old and New Testaments are divinely inspired; and reveal the true principles for the direction and guidance and control of human conduct, and the principles by which men are finally to be judged; are the only rule of faith and practice. every individual must take them in prayerful reliance on the Holy Spirit to determine for himself what doctrines he ought to believe and promote, and no earthly power, civil or ecclesiastical, has any right to molest him in the peaceable exercise of that privilege.

VIII. While christians are chosen in Christ before the foundation of the world, and by grace we are saved and justified by faith, yet faith without works is dead. Faith is made perfect through works—exhibits itself by its fruit. Meritoriousness is not ascribed to any thing that man can do in securing God's favor, yet we are required to honor Him with our substance —to trust in Him and do good; to give to the poor—to be self-denying—to consecrate property and body, soul and spirit to Him. These are among the obligations of church-membership—guilt is incurred by neglecting or violating them. Peculiar blessings are promised on compliance and obedience.

IX. Giving is taught by precept and example in both Testaments. In both, it is commanded and enforced as a duty. In both it is regarded as a christian grace, as an exalted privilege. Self denial, subjection of self to the principle of love, soul consecration, are all learned from our exemplar. Active, grateful, prayerful, intelligent, beneficence, checks covetousness which is idolatry, parsimoniousness, love of the world, promotes a sense of stewardship and gives consistency and efficiency, a more ardent love and purer zeal, and more supreme devotion to Christ.

[Appendix C.]

ADDRESS OF BAPTIST CONVENTION.

Moses was commanded to make all things according to the pattern shown in the mount. Every departure from, or violation of the first covenant was always ultimately punished. Christ, the minister of the new sanctuary came to *do* and *teach*. and thus made manifest the service of the true tabernacle. These actions and teachings as exemplified in the lives, writing and "acts" of His inspired Apostles furnish the infallible criteria as to what a Christian must *be* and *do*. Baptists recognize, at least, theoretically, the obligation and unchangeableness of those oracles. Hence to be *and* to do, as Christ and his Apostles did and taught is the highest perfection of religious life and Christian character.

Taking these examples and lessons to guide us, the conclusion cannot be resisted that nothing short of an entire and unconditional consecration of means and influence will meet the demands of the record. How solmenly responsible is our position as *servants* bought with a price, and *stewards* of the manifold grace of God! It is no part of our present purpose to show that there has been a fearful departure from the path of duty, or to account for it. A contrast of the cold indifference, the criminal sluggishness, the

measured selfishness which characterize Christians of the 19th century, with the burning zeal, the untiring industry, the ready sacrifices of life and property of the earlier Christians, will be sufficient to show our inferiority and the necessity for increased dilligence and prayerfulness, with obligation as potent, calls as loud, responsibilities as fearful, and facilities, so far as human instrumentalities are concerned immeasurably superior, it may safely be assumed that more was accomplished in the first year of the Christian era, for the salvation of the race, than is now done by two fold the number of agents and in two-fold the amount of time. Why is this? The arm of the Lord is not shortened nor is His desire abated for the extension of the commission to *preach the gospel to every creature*. It is a matter, however, of devout thanksgiving, that Zion seems to be awaking from her slumber and putting on her strength that christian resolves to preach salvation to the ends of the earth, so long forgotten in the conflicts about "orthodoxy" and "the church," are coming into fresh consciousness, that the possibility of the universal reign of Messiah is felt and realized and labored for, at least by a few. As revolutions seldom go backwards, we trust that we shall understand better the teachings and works of Christ and his apostles: share more largely in their spirit and sacrifices and learn to know who our neighbor is, and to love him as ourselves, which is to fulfill the law of Christ.

Organizations, benevolent in their designs and more or less general in their scope, have in the last fifty years been formed to consolidate influences and benefactions and aid in the grand and glorious work of *giving the Bible to every family and the gospel to every creature*. On these works of faith and labors of love, the blessing of the ascended Messiah have been signally bestowed. When Hughes, speaking of the circulation of the Bible in Wales, exclaimed, "and why not for all the world?" and Carey, the cobler, wrote his tract to prove the great commission yet in force, who besides them, if they did, foresaw the consequences. Behold how great a matter a little fire kindleth.

Ecclesiastical centralism, religious exclusiveness, expired with Jerusalem and that larger and more philanthropic principle of diffusive and universal benevolence succeeded. The field is now the world and the seed is the word. Every one who has God's image, particularly if needy or destitute, is our neighbor. The Church is a vineyard for laborers, not loiterers. God has committed to each and all a work—the ability to do that work—hold every one responible for his influence and requires industry, intelligence, discretion, patience, hope, energy and love, for the efficent discharge of that work. Denominational aggrandisement, sectarian ambition, church display, are not competent elements of christian character, or the legitimate of the commission. The Bible in every tongue and in every household, the glad tidings of salvation to every creature, the uttermost parts of the earth for Christ's possession, are the yearnings of the Christian's heart, deserve the labor of his hands and are worthy of an angels power.

With a solemn conviction of duty and an anxious desire to aid in the benevolent designs of giving the light of life to the perishing millions of earth a few brethren met in Talladega on the 28th and 29th of November A. D. 1856, to consider the propriety of formnig an organization the more effectually to develope the resources of mind, property picty and influence of the Baptists of East Alabama, after a prayerful consideration of the question, having due reference to existing organizations and the work to be done it was determined that such an organization was needed.

Partial and preliminary steps were undertaken to constitute the "*Baptist Union of East Alabama.*" The specific and controlling purpose of the "Union" is to aid in the general scheme of benevolence, and to help more actively and extensively, existing Boards in accomplishing the objects of

their creation. The undersigned were appointed to prepare an address to the Baptist in Alabama, setting forth the object and purpose of the "Union."

A difference of opinion among good men, and free from local interest and prejudice, as to the propriety of this step, was expected; but recognizing individuality in matters of conscience, we claim to act from its conviction. With us, this is a matter of religious duty, and we have well considered the opposition, which has already displayed itself, and which we cannot suppose will be drawn for some time to come. We suggest briefly, a few of the reasons which have operated in the formation of our opinions.

1st. Eight hundred millions of the ten hundred millions of the human race are perishing without the Gospel written or preached.

2nd. The Scriptures require all to labor and give according to the ability which God giveth, and the proper remedial agencies should be employed, that labor and beneficence be directed to a right end.

3rd. Our able and efficient Boards need the assistance of all the friends of Christ and for lack of proper effort very much benevolence is dormant or wasted.

4th. The territory, we propose to occupy, has in part, no connexion, and in part, a nominal connexion with existing organizations. The wealth, the piety, the talent, the influence have not been reached nor developed. Besides, much of its missionary ground, and the missionary and colporteur to supply existing destitution, can be sustained by means that do not now flow into the channels of any of our Boards The financial report shows that little is done in this quarter—the effect not altogether of covetousness or indifference, but of a want of well directed and well sustained home effort.

We propose fraternity with all rightly constituted benevolent institutions, *antagonism* to none. We believe by a separate organization (if that can be called separate,) which is almost in unoccupied territory, means, resources, influences can be reached and set at work, which hitherto have been dormant. We ask the friends of the Bible and missions to contemplate the destitution in our own land, scarcity of ministers, and many of them illiterate, save in the experience of grace; families without the Bible, neighbors without the gospel, libraries without religious literature. And yet our valleys teem with unsanctified, unconsecrated, untrained wealth. We need more preachers; more home missionaries; more colporteurs. Additional means are required; additional organizations, tangible, comprehensible, nearer home will find and educe these means. In the present state of benevolence, contributors are not apt to send relief through agencies too remote. Besides our own wants, the destitution abroad is appalling; nations perishing in a day, and our Boards struggling for want of means. The means are here. How can we best reach them?

Shall we, whose souls are lighted
By wisdom from on high,
Shall we to man benighted
The lamp of life deny?

We hope not, we pray not, we believe not, let us, dear brethren, come up to the help of the Lord against the mighty. Let the "Baptist Union of East Alabama" take her place among kindred organizations to aid in the work of faith and labor of love, and by her zeal and fidelity and usefulness: provoke others to love and good works.

Rightly discharging our duty will authorize us to expect higher measures of grace, less worldly-mindedness and more perfect assimilation to our Lord and Master, Jesus Christ.

JESSE A. COLLINS, Ch'm. of Com't.

[Appendix D.]

Article 1st. This organization shall be known by the name of the Baptist Convention of East Alabama; and shall be composed of individual members of Baptist Churches, messengers from Baptist Associations and Churches; and from Bible and Missionary Societies, or other benevolent bodies composed of members of Baptist Churches in good standing.

Art. 2nd. The officers of this Convention shall be a President, two Vice Presidents, a Secretary and Treasurer, together with a Board of Managers consisting of nine, who shall be elected at each annual meeting from its own body, who shall hold their offices until the election of their successors.

Art. 3rd. The President, or in his absence, one of the Vice Presidents, shall preside over the deliberations of the body, and discharge the duties usually assigned to executive officers of deliberative bodies.

Art. 4th. The Secretary shall keep a correct record of the proceedings of this Convention, and as soon as practicable after the adjournment of each regular meeting of the body, shall attend to the printing and distributing of the minutes of the same, of which he shall preserve a file, and receive a reasonable compensation for his services.

Art. 5th. The Treasurer shall hold the funds of this Convention subject to the order of the body, or of the Boards of Managers during the recess of this Convention, and shall make annual report of all receipts and expenditures, which shall be audited and published with the minutes.

Art. 6th. The officers of the Convention with the Board of Managers shall transact any business of the Convention during the recess thereof, and shall report their proceedings to each annual session of the body. The President or one of the Vice Presidents and five of the Board of Managers shall form a quorum.

Art. 7th. The President shall have power to call a meeting of the Board whenever circumstances, in his judgment, require the same.

Art. 8th. The objects of this Convention shall be to encourage and promote by all Scriptural means the following causes, viz: Bible distribution, Missions, Foreign and Domestic, Ministerial education, when satisfactory evidence is obtained that indigent ministers are called of God to this work, Sabbath Schools, Religious periodicals, and book and tract distribution.

Art. 9th. This Convention may receive funds from such individuals, or Churches, or Associations, or other benevolent bodies as may be disposed to aid the objects of the Convention by their contributions, and it shall faithfully apply all funds to the objects designed by the donors.

Art. 10th. The Convention shall be at liberty to employ Agents whose duty it shall be to visit Churches and Associations, make collections, solicit subscriptions, and counsel Associations to unite with this body. All contingent expenses shall be proportionably taken from the several funds sent up annually, to this body, when the general fund shall be insufficient for that purpose.

Art. 11th. The Convention shall have power to send delegates and corresponding messengers to any other Baptist religious bodies with which, in its wisdom, it may wish to communicate.

Art. 12th. The Convention shall hold its meetings at such time and place as it shall from time to time appoint.

Art. 13th. Any Baptist organization or society contributing any sum to any one of the objects of this Convention, shall be represented as follows, viz: Associations shall be allowed ten delegates, and Churches or other bodies, five each.

Art. 14th. The funds of this body shall be raised by voluntary subscription and not otherwise.

Art. 15th. This Convention wholly disclaims any right of exercising any authority over any Church or Association, believing that every Church

is independent, and within in its own sphere, is accountable to no body of men on earth.

Art. 16th. This constitution may be altered or amended by the concurrence of two thirds of the members present at any annual meeting of the body, so as to keep and preserve inviolate the 14th Article.

[Appendix E.]

The Committee to whom was referred the 13th Article of the constitution of this body, have instructed me to report that they have had the subject under consideration, and recommend the adoption of the following, in lieu of the said 13th Article.

Art. 13th. Any member of any Baptist Church in good standing, may become a member of this Convention by the annual contribution of one dollar or more, a life member by the contribution of twenty-five dollars or more in five annual installments, life director by the contribution of fifty dollars or more in five annual installments. Any Baptist Association in good standing, may become a member upon the annual payment of ten dollars or more, and shall be entitled to ten delegates. Any Baptist Church in good standing may become a member upon the payment of five dollars or more, and shall be entitled to five delegates, any auxiliary society composed of members of the Baptist Church in good standing may become a member upon the payment of five dollars or more, and entitled to five delegates. G. C. WHATLEY, Ch'n.

[Appendix F.]

The Committee raised to report on the contemplated objects of action of this Convention, beg leave to make the following report:

Your Committee have reason to rejoice that we live in an age of improvement and progress—the march of civilization and internal communication is onward A few short years ago, our people occupied only thirteen weak and independent colonies, now they spread over thirty one free and independent States—then their territory extended only from Maine to Georgia, now it stretches from the St. Lawrence to the Rio Grande on the South, and the Atlantic to the Pacific. Then we numbered only three millions of people, now our coutry's flag waives over the homes of 20 millions of freemen. Then we transported our products with *great difficulty*, but *now* we travel with the velocity of the Locomotive, and intelligence is disseminated with the lightning's flash. Notwithstanding these improvements in the natural world, your Committee have to regret and lament that the improvements in the moral and religious world have fallen far short of their *true destiny*, while 40 millions of dollars have been expended in putting in successful operation 20,000 miles of Railway, but a small amount comparatively, has been appropriated in propigating the truths of Christianity to the benighted heathen. Why is this? It cannot be that moral and religious improvement is of less importance to the human race than improvement in the physical world; for, as Heaven and eternal things excel transitory objects, so Christianity exceleth the ways of man.

It cannot be that we are under a more lasting obligation to advance the works of man than of God, for we are under the most solemn scriptural injunctions to "go and preach the Gospel to every creature," while our contributions for worldly objects are not obligatory, but purely voluntary. How can we explain this? Perhaps "the children of this world are wiser in their generation than the children of light."

Your Committee would gladly, if they thought it practicable, recommend to this body to send out the minister of the cross to every dark and benighted spot in distant lands, and there plant the standard of our risen and glorified Messiah, Those in heathen lands should receive much of our sympathy and commisseration. They are far removed from the light

of Christianity—they know not its life-giving *truths* and *precepts*, and know but little of *right* from *wrong*, save as those principles are dimly written on the tablets of conscience. Our brethren have already done much to ameliorate their conditions—some of them have left the endearments of friends and home, and consecrated themselves entirely to their Master's work—they "have their reward."

Your Committee would make mention of the Indian Tribes on our western borders, and we trust that the day is not far distant, when we may be able to afford them "living water," such if a man drink thereof he shall not thirst again.

This body now occupies the ground from which these wandering tribes have been removed—these beautiful valleys and mountain slopes were once held sacred by them as the burial places of their ancestors. They have said to us in their newly acquired homes, "Come over into Macedonia and help us;" our brethren have gone to their assistance and taught them more perfectly to adore the "Great Spirit."

Your Committee are compelled to make mention of the alarming extent of ignorance and destitution within the bounds of our body. Even in the enlightened and populous counties of Talladega and Benton, the statistics show that there are more than one thousand persons over the age of twenty-one years that cannot *read* and *write*—persons who are unable to peruse the sacred pages of scripture and receive consolation therefrom.

We believe there is an imperious necessity resting upon us to select, send out, and support one or more domestic missionaries in the bounds of this body. True we are in our infancy, we have not yet concentrated our energies. But let us in the outset take a bold stand—let us make manifest the faith that is implanted in us—let us convince out-siders that we will disseminate the truths of the gospel, first at home then abroad.

In connection with the missionary wants of our section, and the world, your Committee would respectfully commend to the prayerful consideratio of the Convention, the cognate subjects of common and theological education, and the establishment of a denominational literature, worthy of the intellectual and pecuniary prowess of our beloved Zion. The agencies already established for the consummation of these wise and conservative purposes, though in their infancy, seem to be well predicated, and if properly sustained by the denomination, promise a widely extended sphere of usefulness.

Your Committee in these respects allude to our own Howard College, the Southern Baptist Publication Society, and the Theological University (proper) established at the late session of the Biennial Southern Baptist Convention, at Louisville.

A denominational paper as the organ of intercourse and communication in our State, is of prime and absolute importance, and your Committee are very happy in being able to bring to the notice of the Convention the South Western Baptist at Tuskegee, Ala., under the Editorial conduct and supervision of our highly esteemed, able and pious brethren, Henderson and Taliaferro.

This weekly visitor should find a home in every Baptist heart and house in Alabama. As a literary and Theological exponent, it has but few, if any superiors in the Union; and is justly entitled to the support and patronage of our brethren throughout the State.

In conclusion, your Committee would respectfully recommend the adoption of the following resolutions:

Resolved, 1*st*, It is the only and true mission of the Churches of Jesus Christ to consolidate their mental, moral, physical and pecuniary energies for the Evangelization of the world, and of consequence it is alike the be-

best of faith in Christ and duty to God to establish and sustain Foreign and Domestic Missions.

Resolved, 2*nd*, That the infancy of this Convention, and the present paucity of its material means, precludes the pleasure of an active participation in all the Foreign Missionary labors of the Southern Baptist Convention, and that the funds sent up for Foreign Missions should, in order to be effective, be concentrated, for the present, upon a single field of labor, and that Central Africa be that field.

Resolved, 3*rd*, That this Convention will endeavor to sustain two Missionaries and Colporteurs in our own destitute section, one on each side of he Coosa river.

Resolved, 4*th*, That the Convention ought to institute some means of practical religious instruction for the conversion of our negro slaves, for they are heathen in our midst, around our fireside and altars.

Resolved, 5*th*, That the Convention heartily concur in the present organizations for the conversion of the Indian Tribes, that we will do all in our power to promote so desirable an object.

Resolved, 6*th*, That the Convention will do all in its power to aid the objects of Bible distribution, Colportage and Sunday Schools.

Resolved, 7*th*, That the Southern Baptist Publication Society be recommended to the Christian confidence and hearty support of our brethren throughout the State.

Resolved, 8*th*, That the past and present conduct of Howard College, both in the Litearary and Theological departments entitle it to the confidence and regard of this Convention, and we commend its interests to the just and prayerful consideration of our brethren throughout the State.

Resolved, 9*th*, That the South Western Baptist at Tuskegee, Ala., be sustained by this body as the denominational organ of the State, and that our brethren throughout our bounds be earnestly solicited to subscribe for, and extend its circulation.

[Appendix G.]

LETTER OF CORRESPONDENCE,

OXFORD, BENTON CO., ALA.

The present adjourned session at this place to perfect the organization of the Baptist Convention of East Alahama, is about to close. It has been determined to offer a correspondence to the following bodies, viz: The Baptist State Convention of Ala.; the Cherokee Baptist Convention of Ga., and following Associations, viz: Cherokee, Canaan, Tuscaloosa, Unity, Shelby, Coosa river, Central, Judson, Salem, Eufaula, Tuskegee, Liberty, Arbacoochee, Carey, Ten Islands, and Tallassahatchie. For the names of our delegates, we refer you to our minutes. The objects of this Convention are to develop, consolidate and direct to right ends the intellectual, material and moral influences of this part of the State in the circulation of the Bible, the spread of the Gospel at home and abroad, and such other objects as are sanctioned by the Scriptures.

We hope if you accept this expression of fraternal co-operation in the cause of the Master, you will reciprocate the correspondence by the appointment of delegates to our adjourned session to meet with Mount Zion Church near Syllacauga, 20 miles S. W. of the Town of Talladega, Friday before the 1st Sabbath in November 1857. Also with the Church at Jacksonville, on Friday before the fourth Sabbath in May 1858.

W. W. MASON, President.

J. J. BULLINGTON, Secretary.